is exorcised the sick person will get well. And 755
so in case of sickness they ask a wizard priest to their home to pray and to drive away the evil spirit. If after several magic performances the person shows no sign of improvement, he is left to the will of Heaven, either to recover or to die. The official annal of Yunnan has the following to say:

> Sickness requires no medicine but consultation by the Pi-mo (Lolo word for the wizard priest) of the almanac to determine the date of birth and the date of sickness, as well as the symbolic animals such as cow, goat, pig, or chicken to which that particular date may belong. Accordingly prayer and sacrifice are made to one of these animals. (The Black Lolo)

/32/ The same annal further states:

> Sickness is not healed by medicine but by the magic of the wizard priest. (Tung-ts'uan Man)

Therefore, we know that for the Lolo the method of cure is not by medicine but by the magic of the priest. In the last decade, however, the Pi-mo as a cult practicer has gone out of existence at its Sung-tzu-yüan area, and there is no priest available for the purpose. On the other hand, a doctor of Western training, 757
one Mr. Tuan Hsin-wu, in Ch'êng-chiang has been in good relation with the Lolo villagers, and each time Doctor Tuan happens to be in the village the Lolo would ask him to attend to their sick. It can be seen that unconsciously [753]
the Lolo have adopted a new point of view regarding sickness. But Doctor Tuan does not visit them too frequently, because of the

757 distance and the hazardous mountain journey, nor would they go to Ch'êng-chiang for medical treatment. And so in case of illness most of them still wait for the will of Heaven, either for spontaneous recovery or for the arrival of
763 the death spirit. Shortly before death, the sick person is removed from the bedroom to the front hall, where he is dressed in burial clothes to await his end. After death, messages are sent around to relatives and neighbors for them to come and help in post-mortem arrangements. If the deceased person is a woman, then her family has to be notified; otherwise there could be complaints from that direction.

[787] (2) Funeral. When an old man dies, within
764 the following two or three days the head of the family would consult a wizard priest or a "Yin Yang" specialist in Ch'êng-chiang for an auspicious day for the funeral. When the date is set the villagers are notified, and every family sends a young male member to help in funeral affairs such as moving the body, carrying the coffin, and building a funeral pyre. All those villagers younger than the deceased would come to burn incense and offer sacrifices to the departed spirit and to accompany the funeral cortege, which is led by a Taoist priest and two impersonated devils, one male and one female, wearing strange clothes and masks, followed by a few minor devils, beating drums and playing music. This procession is called "dispatching the Yin (spirit) lantern". Halfway along the journey the procession would halt, the drumming and music would cease, and the impersonated devils, who have fulfilled their functions, would stop parading. At the same time the female mourners would also discard their robes of mourning and squat on the spot to rest. The rest of the party would then proceed to the cremation ground or the burial ground. If the de-

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taken up by Vri-ntee. He was married and there was at 000
least one little girl at that time old enough to take notice of the visitor. Whenever any important move was to be made by the people, the advice to be finally followed was given by the father of this little girl. In writing of this fine man one remembers a remarkable verse in the Old Testament which describes a certain "captain of the host of the King of Syria, a great man with his master, and honourable, a mighty man of valour," and then a tragic end to it all, "but he was a leper." This terrible verdict was later on to be passed on the tall, upright Nosu chief of See-tieh. In the days, however, when I was there, no one dreamed that such a fate was in store for Vri-ntee. If there is one thing more 164
dreaded than another by the Nosu, it is the disease of leprosy, which is all too common among the peoples of West China. So dreaded is this disease that in some provinces the Chinese officials have begun to adopt the barbarous plan of killing all the lepers off. Usually this unfortunate class of sufferers is allowed to wander all over the country-side, begging their way, and causing terror to many people. Some of the more advanced and hardened of these leper beggars adopt means to terrorise people. They will gather in a band at any house where a wedding is to be celebrated, and refuse to leave until they have been paid a good sum of money. How to deal with these folk is one of the many problems facing China. She has so far shirked this and all similar problems, but the time has come when she will have to deal in earnest with all these social questions which mean so much in the life of a nation.

A few years after my stay in See-tieh Vri-ntee discovered 757 •
a sore on his body, which did not disappear as the days and

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757 months passed. As in all similar cases, he either left it alone or consulted a wizard. If he had been in Chinese territory he would probably have used medicine of some kind or other. But in Nosuland medicines are practically never used. This again is a unique feature of this remarkable country. The Chinese who live in the surrounding districts are great believers in drugs, and the hill land of West China is one of the principal parts for collecting the many herbs used in the Chinese pharmacopœia. The trade in dried herbs for medicinal purposes is one of the great trades of West China. The wizards could do nothing with the sore on Vri-ntee's body and at last he began to get very uncomfortable. The suspicion crossed his mind that there was something serious the matter, and he lived in the dread that he might, after all his years of prowess, become an outcast, despised and feared even by those who now respected him so much. Being a wise man, he kept his fears to himself, not sharing them even with his wife or children.

000 When leaving See-tieh and before we were many miles away from the hospitable farmstead, a man on horseback came riding hard after us and shouting to us to stop. We waited to know what he wanted. He asked Mr Long and me to step aside from the others in a rather mysterious way. Then we all squatted on the ground to listen to whatever the horse-rider had to say. He then unfolded a story that distressed him very much. He had a son at home who was a leper, and hearing of the fame of the guest who had so unexpectedly come among them, he had ridden after us to know if I had any plan by which I could cure his son of this terrible disease. One, of course, could hold out very little hope to such. The foreigner might have a great reputation

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757

Road Girls.

As they do not wear shoes their feet harden, and when the skin splits it is a common practise to patch-rivet it with needle and cotton.

[Plate facing p. 232]

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484 men would not have hesitated to have tried their daggers on us, and to have sampled the hearts of the foreigners they were talking to now in such a confidential, friendly way. A strange, unfathomable man is the Chinaman. Yet we travelled along with these soldiers like good comrades, enjoying each other's company, and never dreaming that any change could come over our friendly relations.

757 Whenever you saw those Nosu hillmen eating their huge pieces of meat you could not help admiring the splendid teeth they had. Now and again we came across a man whose teeth had pained him and who had had some of them extracted. There are not many, however, who have gone through an operation of that kind, and when it was described to me I did not wonder at that. This operation in Nosu dentistry is performed in the following manner. A strong piece of bamboo about six inches in length is procured. This piece of bamboo is held in the left fist firmly and the end is placed against the tooth that is wished to be extracted. When all is ready a big blow is struck at the end of the bamboo, and if the blow is skilfully delivered the tooth is knocked out. One wonders where it is knocked to, and how much of the jaw goes with it. I asked what happened if the blow were clumsily delivered. The answer was: "Eat bitterness." The patient would certainly eat bitterness. I wondered what share of this bitterness would fall to the lot of the dentist. How we all sympathise when we hear stories of teeth being extracted, especially if we can go back to the days before modern dentistry reached its present state of efficiency. I remember that one of my earliest experiences in this line was when I was away at school. The dentist who extracted teeth for all the boys, and any people in the village near by, was

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the blacksmith, a sturdy, fine, good-natured Devonian. He, 757
however, could shoe a horse better than he could draw a
tooth. I wanted two extracted. The first troubler of Israel
came out all right. The second did not. So the friendly black-
smith charged only for one, sixpence instead of a shilling.

The pluckiest person for having teeth extracted whom I 757
have ever come across was an aboriginal woman living 152
among these West China hills. She came to me one Sunday,
begging me to help her out of her trouble by pulling some of
her teeth. I got her to open her mouth and tell me which
she wished extracted. She replied to my inquiry by saying:
"The one at the back, teacher, all of them." I started with
number one at the back, and it came out cleanly. The old
lady did not wince nor cry. She merely said: "That is
splendid. It makes you feel comfortable. Now the next,
teacher." Out came number two. No wincing; no crying;
just the remark: "That is splendid. It makes you feel
comfortable." The same after number three came out, and
also the same after number four was extracted. When
number five came out the dear, brave old soul, with her mouth
covered with blood, said: "Thank you, teacher. It does not
hurt a bit, and it does make one feel comfortable." She
opened her mouth for still another, but I backed out. I was
jolly uncomfortable if the old lady was not. When I re-
membered how I had shaken and trembled when I visited a
certain room in Finsbury Pavement, London, I realised what
a great amount of pluck this hillwoman had.

Talking about the teeth has made one, as it always does, 000
forget everything else. We must return to the spring by the
hill-side where we were eating the buckwheat cakes and the
sword-cut pork.

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585 visit. Anciently the shortest period was three years, but some allow ten or more years to elapse before the first visit home is paid. Two or three years are then often spent with the parents.

776 Like the Miao, and other races of China,
755 the No-su live in great fear of demons. They understand hardly anything about medicine, and so exorcists are in constant demand. What we have said of the Miao and their superstitions in reference to demons might be repeated almost word for word about the No-su. When it is known that disease has visited a neighbour's house, a pole seven feet long is erected in a conspicuous place in a thicket some distance from the house of any one who wishes to be safe. On the pole an old ploughshare is fixed, and it is supposed that when the spirit who controls the disease sees the ploughshare he will retire to a distance from these homesteads.

[164] There is a fever called *No-ma-tsi* which works
757 great havoc among the No-su every year. No person will stay by the sick-bed to nurse the unfortunate patient. Food and water are placed by the bedside, the sick one is covered with a quilt and left at the mercy of the disease. Since the patient will perspire as the fever progresses, heavy stones are placed upon the quilt that it may not be thrown off and the patient take

7: Clarke M-3 (no date) 1911 AE5 Miao
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cold. Many an unfortunate sufferer has through this strange practice died from suffocation. After a time the relatives return to see what course the disease has taken. This fever seems to yield to quinine, for several persons to whom quinine was given recovered. It is probably a malignant form of malarial fever, and what the Chinese in Kweichow call *men pai tsï*. 757.

When a man dies, his kinsfolk, as soon as they receive the news, hold in their several homes a feast of mourning which they call *za*. A pig or sheep is sacrificed in the doorway, and it is supposed that intercourse is thus maintained between living persons and the spirit of the departed. The nearer kindred, on hearing of the death of a relative, take a fowl and strangle it, as the blood of it ought not to be shed. This fowl is cleaned and skewered, and the mourner then proceeds to the house where the deceased is lying, and sticks the fowl near the head of the corpse as an offering. The more distant relatives do not perform this rite, but each leads a sheep to the house of mourning, and a son of the deceased strikes each animal three times with a white wand, while the exorcist stands by and announces the sacrifice by naming the person who offers it. 764

Formerly the No-su burned their dead.